

# **An Impressive, Archetypal Dream, a Wonderfully Impressive Spiritual Confirmation, and Further Discoveries**

## **A Brief Introduction**

I will relate a dream that I had on June 8, 2004, while tent camping on vacation with my family in Wawona, California, in Yosemite National Park. I had the dream on the 3rd night of our visit there. I have endeavored to be as accurate as possible, avoiding embellishment. This dream, and the occurrences afterward, completely changed the view I held toward my spiritual dreaming.

It may be well to summarize my experience and feelings that I had leading up to, and immediately before the dream, so that is where I'll begin.

My wife and I began leading a verse-by-verse study of the book of Daniel in early 2003, with two very dear friends of ours. These non-practicing Roman Catholic friends were cognizant of some of the characters and stories of the Bible, but were certainly not literate in depth regarding Scripture.

It is a very daunting task for a layman to begin a verse-by-verse study of Daniel and the Revelation, especially teaching it to folks fairly unfamiliar with the Bible. As I began the studies, I looked forward to teaching Daniel 9-10 with a bit of 'fear and trembling;' but as I really *studied* the Biblical texts, and many reference works, I knew that with prayer and God's guidance that it could go very well. Daniel 11 (and, to some degree, Daniel 12) were a different story altogether. In 1979 I attended the Pilot program for the first local Seventh-day Adventist (hereafter "SDA") 'Daniel and Revelation Seminar,' presented by two wonderful Christian gentlemen: Elders O.J. Mills and Dwight Taylor (I owe these men a huge debt of gratitude.) It was completely unlike the seminars that ultimately evolved, in that the workload was significant. There were at least 22 nights, we met 3-4 times per week for a couple hours each time, and there was assigned a tremendous amount of reading homework—much of it being large portions of Ellen White's classic book *The Great Controversy*. It was a heady and wonderful time for me. I was not a Seventh-day Adventist Christian at the time, but this series was a driving force toward my becoming one. I relate this because it was the first of my studies that ran through 'the whole' of Daniel and the Revelation, but we touched on Daniel 11, and to a lesser degree chapter 12, very slightly, if at all. This had been a common occurrence throughout my SDA experience, and in my studies of Daniel over that 25-year period.

Returning to the Bible study with our friends in 2003-2004: I began reading everything I could get my hands on concerning Daniel 11, I began asking most persons that I had spiritual respect for to give me something I could get my mind around—I had to teach on it very soon! No one came up with anything that they could recommend with confidence. I asked folks passing through that were presenting seminars. Nothing. I read the *Seventh-day Adventist Bible Commentary* for Daniel 11 through, more than once. (To summarize

the SDA commentary on this chapter: the Scriptural review begins just fine, but soon reaches a historical/interpretive ‘fork in the road’—actually, there are a few. At a fork, there are different interpretations then presented, of which one *may* be correct. Prayerfully pick the one that seems correct to you! This is very unsatisfying, but I understood why this is the case at present. I read C.M. Maxwell’s “God Cares, Volume 1” multiple times. His appraisal matches the commentary to a degree, but (my summary of his words) after discussing the theological quandary, he suggests that we may one day learn the message of the remainder of the book through deep, prayerful study; and to his credit outlines some principles to keep in mind during personal and corporate study. I wholeheartedly agreed, and agree.

At this point, somewhat in desperation, I began to search the Internet in earnest for a concise explanation or exegesis (I had looked prior to this time—to no avail.) I found a Canadian SDA-based web site, which certainly had the most in-depth historical/historicist SDA interpretative site on the Web at that time, but there was so much data that it was staggering—and I had no idea how one could teach the material to neophytes. I then found material through a Google search, which (providentially, in my view) dropped me directly into a treatise on Daniel 11, and discovered there what seemed to me at the time to be a revolutionary concept: that of “multiple prophetic scenarios.” From that time on, I felt that I had received a wake-up call regarding my Biblical understanding, and even my study methods. The things that I studied therein began to grow more simple and true-to-Scripture by the moment. But, (and it’s a large BUT) there were certain details of this interpretation that were not in complete accord with ‘historic Adventism.’ By this time, I felt that I **must** become like Daniel himself in chapter 9, verse 3 and “set my face toward the Lord God to make request by prayer and supplications” (NKJV) concerning all these things. I was burning to find the truth of these matters. After much in-depth study, much prayer, and very circumspectly, I realized that I must present the thesis of multiple scenarios to my Bible study folks as a third possibility (including the paths at the ‘fork in the road’) for interpreting Daniel 11, et al, that had some tremendous merits. I did not do this ‘lightly.’ I understood the magnitude of the concept’s implications. [Note: looking back at this time period from the present, I realize that I was just being introduced to the ‘tension’ between sovereignty and free will; i.e. Covenant conditionality.]<sup>1</sup>

At this time I left for Yosemite, and I was *pleading* daily (really hourly) for God to show and direct me, in His will and truth on this matter. I was trying to understand all the theological ramifications of the things I had studied. I was conflicted and fairly overwhelmed, but hopeful.

Now in Yosemite, the evening of my dream began with a campfire, with only my wife and my stepson (I also have two stepdaughters that were already sleeping) being awake enough to join me for a time. After a while, my stepson and then my wife grew tired, and went to their tents to sleep. I remained at the fireside, thinking about my life, my Christian experience, my spiritual state, my studies in Daniel... I was feeling discouraged as I thought about these things. I prayed, and decided that I would read the chapter “The

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1 Annotations in brackets are for reference from the present date, throughout this document.

Lord's Vineyard" in the book *Christ's Object Lessons*, also by Ellen G. White (an outstanding essay that portrayed an identical conceptual view to the newly-discovered materials.) After I finished reading, and still feeling strangely 'down' I prayed again, wondering why I was feeling that way when I was *finally* away from work and life's pressures, and had a period of time to enjoy in one of my favorite places on earth. It didn't make sense. Since I had prayed and studied for some time, the fire was burning down and it was getting quite late, I prayed that God would be merciful to me and give me an encouragement (I never prayed for an 'encouragement' before in my life.) I then went to the tent for sleep.

At about 5:20 AM, I awoke, profoundly impressed that I had had an important dream. Rather: an important spiritual Dream—not the average kind. My heart was pounding and my mind and head were, quite literally, buzzing. To my recollection, I had never awoken from a dream like this before. I lay and thought about the dream, going over it in my mind for quite some time. Since I was laying in a tent, without paper or pen, I wrestled with the thought: "does God want me to record this dream?" After about ten minutes of thinking I should get up and write it down, vs. sleeping and being comfortable, this thought came, strong and almost audible, into my mind: "write it down before you forget." Until then I had been unsure if it was something worth recording—or if it was possibly something I ate. I didn't want to take the chance that I would miss something that God wanted me to do, so I got up, accidentally waking my wife—"I had a dream... it seemed like a REAL dream... you know what kind I'm talking about... and I think God might want me to write it down, so I'm going to get a pen and something to write on. Go back to sleep; everything's OK." I went and searched through the car for a pen among the massive amounts of airplane luggage and camping gear, found one, grabbed my headlamp and an engagement calendar to write in, and returned to the tent. Hereafter is the dream.

### **Steve's Dream:**

#### **Institutional Cover-up, 'Midnight' Sunrise, God's 'Wheel Cipher' and the End of the Age**

As it began, I was driving on a beautiful, winding country road. There were magnificent green trees all along the way, and shafts of sunlight were permeating the greenery at intervals. It was exceedingly peaceful. After a time, I came to a street or long driveway intersecting upon my right, and pulled the car off the road, but parallel to it, to take a look. The road led quite a way to a rather large building that had an ominous feel to it. The building itself was not unusual—just a single-story, normal-looking office style. I often pulled over and looked at this building on my way home, just as I was then. There was just something about it that wasn't quite right; at this time I can't remember what set it apart from others. It seemed that there was an inordinate amount of security and secrecy there. I could never tell from my stops whether it was a government building or a research facility, but it certainly had that feel. My curiosity was natural; in the dream I was a newspaper reporter, perhaps an investigative journalist of some type. I pulled away, and continued to my home.

(I arrived home, to a house that I don't recognize now or then, but I remember many details of it.)

After I arrived home, I received an unexpected phone call from a 'whistle-blower' from the institution that I had paused to look at. The person told me that he would come to my house later that evening with proof of a concealed, dangerous, corporate or governmental cover-up: my suspicions were confirmed. He appeared at the house with a protective body suit, not unlike a suit for radiation, chemical or biohazard workers, and left it with me. The understanding that I had from the stranger's visit was that if experts examined the suit, all mysteries regarding the strange activities at the plant would be blown wide open.

Later on that same day, I also received—somehow—the knowledge from God, that He would speak a message to me that night, at 2:00 AM. Two (real-life) married friends of ours—Brother and Sister C. [at that time both were SDA denominational workers]—learned of this coming communication *very* late in the day (I or my wife may have called them—I'm not sure,) and they immediately left their home to drive to our place. As these friends were en route, and it was very late, I realized that another real-life friend of ours, Brother T., was out front in the driveway playing basketball under the lights. He was playing with a friend of his that we did not know [at that time SDA college students.]

When Brother and Sister C. arrived, the atmosphere was very solemn. We began trying to arrange a way to videotape the communication event, but it seemed that all we had was a VCR. Oddly, it seemed that we thought we could tape the event with just a VCR and no videotaping device. As the time grew near, I went outside by myself onto a down-sloping lawn, facing approximately east. This was on a different side of the house from the basketball area. At 2:00 AM exactly, I noticed that the sun began to rise in the east: a beautiful, peaceful, miraculous sunrise. I was thrilled to the deepest parts of my soul. I felt as if the sun was warming me through to my heart. I shouted: "Of course! The sun is rising at midnight!" as if it was a forgotten something that I remembered was supposed to happen just that way. But, even as I was yelling that out, I was a bit confused as to what I was shouting, since I **distinctly knew** that it was 2:00 AM, and the sun was definitely rising. It seemed that my mouth was speaking its own words, divorced from my mind's thoughts.

About this time I realized that the others: my wife, Brother and Sister C., Brother T. and his friend, were now on the lawn behind me. Brother T's friend began to talk about some future sporting event that he was concerned about, but I turned toward them and yelled without thinking "don't worry, we won't be here by then!" As I cried out, I could feel myself 'going into vision' (the only way I can describe it,) and I began to see, and then saw clearly, a horizontal cylinder just before me, maybe a foot long, made up of spinning disks in sort of a laminated, horizontal stack-up. Each disk had numbers on it, and the series of numbers on the disks abruptly stopped, perfectly aligned to form a digital number. It reminded me of a large version of the workings of an older-style mechanical odometer in a car. *I knew immediately as I saw it, that it was the day/date of Jesus' coming.* We were all terribly excited, but I couldn't speak the number/date even though I

could clearly see it. My mind couldn't comprehend the clearly presented date in a way that I could voice it. It's not like I felt God didn't want me to say it—it's that I was totally unable to make the sounds come out of my mouth.

At this point in the dream, I awoke. As I write this recollection, I am getting chills remembering the awesome reality of the dream. What I described as 'going into vision' was totally amazing, and really indescribable. Words absolutely fail. During this portion of the dream, everything else vanished: objects, sounds, scenery—everything. Immediately upon waking, I had absolutely no recollection of the date I saw, even though I saw and comprehended it clearly for some time. I do know this, though: it was shockingly near.

One last point: about 1/3 of the way through my writing of the dream, in my tent, the pen (the ONLY pen we had) began to skip. I looked at it with my headlamp, and saw that there was virtually no gel ink left in it. I was incredulous. I began to pray that God would somehow 'fill the pen' with enough ink to at least record the dream. I even prayed that he would somehow perform a real, visible miracle and make the ink not go down in volume (I'm not exaggerating—there was a layer of ink about .010-.020" thick in the reservoir.) That would give me proof positive that God wanted me to record the dream! Alas, it was not to be. I felt like a knucklehead. I did keep praying and tapping the pen—sometimes violently—to get enough ink to the tip to finish the narrative. I had juuuuust enough: the last sentence is barely legible, and the last word is inscribed into the paper without any ink to speak of.

### **An Amazing Confirmation and Insight**

The following is a report of an extraordinary and directly relevant incident that happened on Sabbath, October 2, 2004. The evening before (Friday), I met for the first time my wife's uncle Bob: a Seventh-Day Adventist from Missouri, and his wife Ann. On Saturday afternoon we were planning to visit the ocean (they were visiting for a short vacation,) but poor weather changed those plans. Instead, we had Sabbath dinner with them after they visited our church, and then my wife and I took a walk in the woods with he and Ann. (Coincidentally, we began a study of the book of Daniel for that day's Sabbath school, which Bob and Ann also attended.) During that walk, we began talking about the study that we had of Daniel that morning in Sabbath school. Per my new job description of 'investigative reporter' (see above) I was thinking about mentioning some of my recent Biblical and prophetic adventures. The conversation was going very well, and I decided that I would be frank about my convictions and understandings of late. Bob and his wife received them very well. I outlined, very simply, the Biblical points in the past where Christ indeed could have come, *if* His people had hastened the coming of the day of God in faithfulness (Covenant conditionality in apocalyptic prophecy,) and gave the basic thesis of multiple prophetic scenarios. I told them about my dream, and how it related to this topic, in *very* broad strokes. I ended my description of the dream by saying that "I saw the date of Jesus' coming—but I couldn't get the words of the date out of my mouth." (Or something very close to that—but that's all the description I gave.) Bob

stopped me in mid-sentence, and said "I've got something I need to tell you." What I now relate makes my spine tingle...

**Bob's story:** In 1966, Bob was in the U.S. military, stationed near Yokohama, Japan. He was 22 years old at that time, and was very recently baptized into the Seventh-day Adventist church, converting from the Moravian church—where his dad was (or had been) a pastor. About the time of his baptism He was studying the Bible's Daniel and the Revelation very intently, and also the books: *Daniel and the Revelation* by Uriah Smith, and *The Great Controversy* by E.G. White. At this time he had a dream. He had a friend also in the military that was a SDA. Here is his dream, as best he can remember it (38 years before, but he still remembered quite well!):

### **Bob's Dream**

As it began, he was standing on a high place. It was flat, and he was standing in the center of a circularly arranged grouping of tall pillars. Standing at his right side, there was a tall angel, who directed his attention to an object just in front of him. There, just before him, he saw a cylindrical horizontal object, maybe a foot long, with spinning numbers. (At about this time I was visibly astonished, but didn't let on why...) He watched the numbers spinning by, and described it to us as "time was passing by with the numbers" as he watched. Then the numbers stopped spinning, displaying a number—I don't believe that he knew with certainty that it was a date. He believes that the angel then said: "There is a determined time..." He then turned slightly toward the angel and distinctly remembers asking him "Is there a determined time for everything?" At this point, he awoke. I interviewed Bob at some length about the object that he saw—its size, description, location—everything. It was the same object that I saw in my dream. The angel even interpreted it for him!!! He gave me sufficient description of the object and its location, form, action, etc before I told him about my dream's details. There was absolutely no way for him to fabricate the story, but, even then, I stopped him and asked his wife if he had told her the story before. She said that he had, very many years before. He told almost no one about the dream, but he had told his SDA friend from the military. Bob said that this friend seemed to be quite alarmed by it, and believed it very significant—but Bob said that *he himself didn't understand it at all*, and has never thought much about it since—until now! I was, and am, absolutely stunned and overwhelmed. Praise the living God!

I can say with verity: God is very active at this time. I believe that it is time for God's people everywhere, inside and outside of all denominations, to awaken and move with Him!

### **The Mystery Continues, and *Deepens Dramatically***

As a brief recap, I had the Yosemite Dream and Vision on June 8, 2004. I then providentially met for the first time, Mr. Bob Thomas on October 1, 2004, and he shared the parallel dream that he had in 1966 the following day.

I then began doing the only thing that I felt Spirit-led to do at that time, and began studying the prophetic concepts with a group of twelve hand-picked members of my local congregation. In my opinion, the 'cream of the crop.'

I (with the outstanding help of my wife) thereafter spent a great deal of time studying, researching, discussing and especially praying about all of these matters. I distinctly remember one fall day where we were hiking a trail to a cascade in the woods of New Hampshire on a Sabbath afternoon. I asked a question that had been consuming me since the vision: what in the world *was* that spinning object that displayed the date of Christ's coming? And a related question: why in the world would God Himself use an object that seemed to have no relevancy to real life, to display such an indescribably awesome thing?

I had no idea that God had a wonderful answer prepared for us.

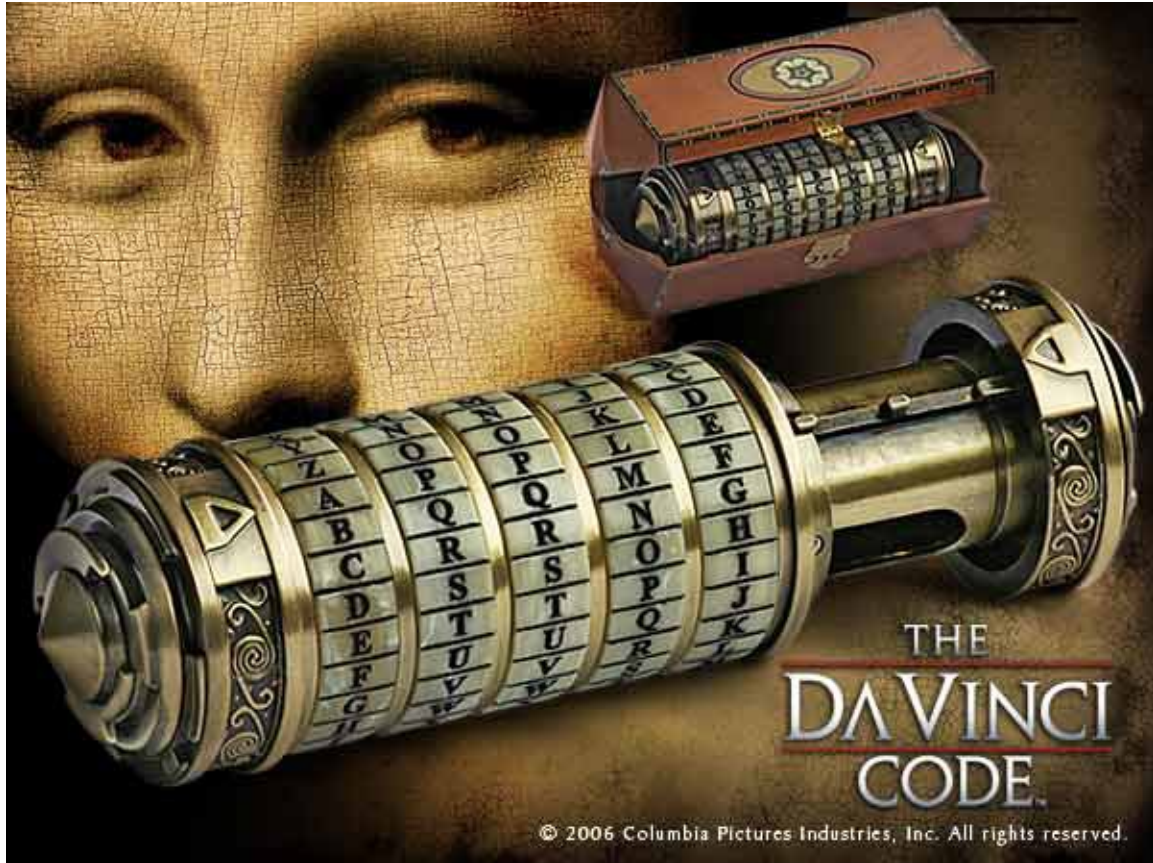
During the evening of February 23, 2006, my wife, my stepdaughter and I were watching a bit of the Winter Olympics, the Ladies Figure Skating Championship (I must confess I enjoy the Olympic competitions.) As a commercial break began I stood to go to another room during the interlude, when (I believe) the very first advertisement for the much-hyped "The Da Vinci Code" movie came on. It caught my ear immediately, as I had heard several folks—all Christians from my workplace—discussing the book several weeks before. I knew absolutely nothing about either the book or the movie, but I was certain of some things. I knew: a) that what I heard would certainly not bring glory to Christ or our heavenly Father if it accurately portrayed the book and/or movie, and b) that it was causing a real stir among the Christian and general populations. I stopped to see on the television what all the 'hoopla' was about. Of course, the presentation was action-packed and attention grabbing. Suddenly though, I was riveted to the screen!

About a third to halfway into the preview, an object was displayed on the screen. It looked like a smallish wooden case with some shapes inlaid upon it. At this time, I didn't think too much of it. But, as the action intensified to near climax, the box is shown being slowly opened. It is obvious that this is a dramatic moment and focus in the preview. There, laying in the case was an object very similar to the one I had seen in the vision. In the next scene of the preview, actor Tom Hanks throws the object into the air, and an elderly gentleman is seen frantically trying to catch it before it might hit the floor.

I excitedly said to my family: "That's it! Well, that's not exactly it, but it's incredibly close!!" They replied, "That's *what*?" Since our family computer was downstairs, I rushed off to see what I could learn as quickly as possible, while shouting out "The spinning object from the Yosemite dream! That's it!"

I ran downstairs and booted up our PC, with its <sigh> dial-up Internet connection. I opened the Google web site and searched for "The Da Vinci Code Movie," and was immediately opening the Sony web site for the movie itself. Until now, I was in pretty good shape. I was beginning to get used to these kinds of things happening—to a degree.

Here's a graphic from 'The Da Vinci Code' web site:



I was not prepared for what I then saw.

When entering the site, there are some preliminary graphics designed to grab and keep your attention while larger video files and such are loading. Of course, being attached via modem I had lots of time to watch things downloading, etc. I clicked a pull-down menu labeled 'Previews.'

( <http://web.archive.org/web/20060408110412/http://flash.sonypictures.com/movies/davincicode/website/home.html> . Click link, then click "News", "Previews" or "Synopsis")

Immediately several parts appear on the screen and *assemble themselves* into the cylinder-object that I had seen on the television screen. Then, to my shock, *each wheel began spinning until they were all spinning—exactly in the way that I had seen in the vision.* It was surreal. I sat in my tiny, dark, downstairs office, watching this object with its wheels spinning, listening to the very creepy music and words that accompanied it. I did the only thing that I knew I could and should do, and fervently prayed and prayed. After watching the discs spin for, literally several hours, the previews still had not downloaded, and I decided to email a dear Christian friend in Texas as well as my Pastor (with whom I had shared the Yosemite dream in 2004) a few details of what had just happened. I also besought their prayers and wisdom, and went to bed.



After just a few hours of sleep, I awoke on February 24 with these *strong* thoughts:

- a) The object exists in real life, or
- b) Satan himself was involved, and had ‘inspired’ the author of *The Da Vinci Code* (Dan Brown) to create an object very similar to what I had seen in the vision—years before the movie.
- c) [Since then, I’ve added a third possibility to the list: *Both* a) and b).]

Once again, I began to Google-search for the true reality. I began by searching using the only clues that I had up to that point. Please remember that up until the night before, I only knew what I *saw* in the Dream-Vision. A few clues did present themselves on the movie’s web site: that the object was called a ‘Cryptex’ in the movie itself, and that there was some kind of a cryptology theme. After several minutes of searching using terms such as ‘cylinder’ and ‘encryption,’ etc I began to receive ‘hits.’

A quick note: in *The Da Vinci Code*, the Cryptex is fairly ornate (I bought a little replica of it.) It is a fictional device that the movie attributes to Leonardo Da Vinci’s inventive prowess. In contrast, the cylindrical object that I saw was very, very plain. It was all business. There were no supports or frames or anything of that nature. It simply hovered before me until all of the wheels stopped and displayed a date—a VERY OBVIOUS date.

So I now know that the elemental object exists in real life. It is a ‘wheel cipher,’ as named and invented by Thomas Jefferson in 1795. The meaning and significance of the symbol is utterly extraordinary. Jefferson invented the closest mechanism (in appearance) that I have found, while he was Secretary of State for the United States. Here’s a Wikipedia photo:



(Source: [http://en.wikipedia.org/wiki/Jefferson\\_disk](http://en.wikipedia.org/wiki/Jefferson_disk) )

In use, the wheels do not spin to decrypt a message with this device.

I now believe that device/symbol I was shown was a hybrid. That is, it contains different elemental facets of real and fictitious devices to convey the proper message. These devices are: the Jefferson disc, the Cryptex and the various encryption/decryption “rotary machines” of the 20<sup>th</sup> century. A notable “modern” machine is the “*Enigma*,” used by the Nazi Wehrmacht during World War II. Please understand that I had absolutely no knowledge of such devices existing, before the vision.

U.S. Army M-94 (Based on Jefferson Disk):



(Do you see the sentence: “BOB LORD CRYPTO MACHINES RULE” with no spaces?)

(Source: <http://www.ilord.com/images/m94/m94-front-2-1000px.jpg> )

Now, as the symbols of the dream-vision have been being unfolded for several years with much prayer and pleading—so has the understanding and interpretation thereof. These will be described and examined next. This is far from 'the end of the story.' As these things are discussed, please remember the old adage: “A text without a context is a pretext.”

A last note for this section: what has been reported in this missive, as well as what will follow vindicates Adventism. It does stretch the conventional envelope, though—in my opinion. But it does so in a way similar to that of Dr. Dean Davis of (now dormant) Atlantic Union College: he sees true value in examining Daniel and Revelation in a

conditional framework. I do also. I am not dismissing historical interpretation, but to *only* see deterministic interpretations of apocalyptic prophecy ignores the human free-will element. *Essentially it is a partial truth.* This is the reason that Bob only saw the numbers, without understanding – unlike my experience. Recall the three books that Bob was studying: the Bible's Daniel and the Revelation, *Daniel and the Revelation* by Uriah Smith (full historicism,) and *The Great Controversy* by E.G. White (a wonderful blend of God as Sovereign and the effects of free-will on salvation history.) On the other hand, I had been studying Eugene Shubert's *The Ends of Time* (a nuanced view that considers both free-will and historic effects on prophecy, but focusing on the conditional aspects) as well as the Bible's Daniel and the Revelation, and *The Great Controversy*. I saw and understood clearly what was shown.

### **The Interpretation Thereof...**

As I just mentioned above, I believe the adage “a text without a context is a pretext” is a true statement. Therefore, I will, to the best of my ability and with God's direction, provide an interpretation of the Yosemite dream (to date thus far,) in its context. This will require patience on your part as well as mine. I have tried to be as concise as is reasonable to provide a clear argument.

I have struggled with the responsibility of writing this narrative. It is not that I am afraid of what the repercussions might be; I amwhelmed with the responsibility of being true to God's intent in all these matters. I ask your prayers even now, as you read. God bless us all...

The dream begins with a scene much like that of my real surroundings when I had the dream-vision. The drive into the southwest entrance of Yosemite National Park is sublime. You might think that this demonstrates that the subconscious therefore must construct such dreams apart from God. While at times that may be true, revelations are also given to answer the concerns of the dreamer's mind and heart. Consider King Nebuchadnezzar in Daniel chapter 2. His dream concerned exactly what we now know historically of his real-life situation. Intrigue within his own Cabinet threatened his kingship, and it was almost certainly a major concern of his mind. God meets us exactly where we are, even in dream-communications from Him. A primary-importance *principle* is to compare each dream claimed as a communication from God, as well as the principles it conveys, with the word of God: the biblical Scriptures. In my view and opinion, these words are the only true and faithful means to test such things.

At this juncture, it will be well to examine in some detail exactly *what* I had prayed for, just before I went to bed prior to the dream. This is the **crucial context** for the dream, and therefore its interpretation:

- ◆ I had studied, in extreme depth, a *novel* yet true-to-its-core-Adventist view of Apocalyptic prophecy which viewed these messages as conditional ones. This was a troubling experience, as I had never heard the slightest notion of such a

possibility! I had done my absolute best to find flaws or faults in the logic. I couldn't find any – but there were plenty of things that I didn't understand well. I had studied Scripture deeply. I was spiritually desperate to be led into the truth concerning these things. I appealed to the Truth Himself to give me an encouragement regarding the things I had been studying and learning through Scripture. This is what I was praying for: What do I do with all of this? How should I continue to look at it?

Following are a few details that I haven't mentioned yet. The written material that seems to have started this wonderful adventure was a small but somewhat technical ebook entitled *The Ends of Time*. The author, Eugene Shubert, has a profoundly remarkable story (see Addendum.) Here's a key point, but one that I did not yet realize: he was very focused on three vitally important spiritual matters. They were (and to a great degree still are) **conditional views of Daniel and Revelation**, the **Three Angels' Messages** of Rev. 14, and the Ellen White-prophesied “**Omega of apostasy**.” If we keep these three foci in mind, we will have an interpretive advantage going forward.

The first scene starts with these words:

As it began, I was driving on a beautiful, winding country road. There were magnificent green trees all along the way, and shafts of sunlight were permeating the greenery at intervals. It was exceedingly peaceful.”

This is most certainly my experience through life in and toward the kingdom of God. Biblically, as well as in the writings of Ellen White, tall stately trees (mostly conifers in this case) have wonderful symbolism, often of persons; even at times of God and His provision. We call the shafts of sunlight “fingers of God.” As I previously said, this part of the dream also matched quite beautifully our drive through magnificent forests approaching Yosemite.

### **Institutional Cover-up**

The dream continues:

After a time, I came to a street or long driveway intersecting upon my right, and pulled the car off the road, but parallel to it, to take a look. The road led quite a way to a rather large building that had an ominous feel to it. The building itself was not unusual—just a single-story, normal-looking office style. I often pulled over and looked at this building on my way home, just as I was then. There was just something about it that wasn't quite right; at this time I can't remember what set it apart from others. It seemed that there was an inordinate amount of security and secrecy there. I could never tell from my stops whether it was a government building or a research facility, but it certainly had that feel. My curiosity was natural; in the dream I was a newspaper reporter, perhaps an investigative journalist of some type. I pulled away, and continued to my home.

As I stated earlier, the author of *The Ends of Time* (Eugene Shubert) was focused on three things. One of them was the prophesied “Omega of Apostasy,” but this was unknown to me at the time. I had been communicating with him via emails (we would speak to each other quite often, later,) to gain understanding of what he'd written. When I returned from Yosemite I casually mentioned the dream I'd had. To my surprise, he asked me to post it on his Internet forum. I did, and almost immediately he responded “I think I recognize the whistle-blower. Steve, God answered your prayer and encouraged you in a powerful way. It's reasonable that dreams of godly, spiritual encounters involving scenes of indescribable power, depicting incredible reality, are sufficient proof that the dreams are from God. I don't doubt that in this instance... I am confident that this refers to the [then: 2004 and following] governing body of the corporate SDA church.” Knowing that he was a very meticulous and careful thinker, I was very curious why he would respond as he did. Later on, he wrote to me: “Steve, I've been aware of this concealed, dangerous, corporate, governmental cover-up for many years. When I first read this part of your dream, I kept marveling at its stunning accuracy and think it's an absolutely perfect representation of the Laodicean Seventh-day Adventist church.”

It turned out that he had an amazing story to tell of his spiritual encounters with the particular Seventh-day Adventist church he was a member of, occurring in the late-eighties to the mid-nineties. To make a long story short, he was *arrested for trespassing* at church after expressing concern that the church was espousing the theological teachings of A. Graham Maxwell, until his recent death an exceptionally popular theologian in the American west, and one that ultimately taught at Loma Linda University for about forty years. He had, in his view, discovered that the philosophies taught by Maxwell exactly fit the “Omega” apostasy as described by Ellen White—and were being accepted by a significant portion of the church. Currently, I agree with Eugene, as I will describe.

Continuing to the second scene:

(I arrived home, to a house that I don't recognize now or then, but I remember many details of it.)

After I arrived home, I received an unexpected phone call from a ‘whistle-blower’ from the institution that I had paused to look at. The person told me that he would come to my house later that evening with proof of a concealed, dangerous corporate or governmental cover-up: my suspicions were confirmed. He appeared at the house with a protective body suit, not unlike a suit for radiation, chemical or biohazard workers, and left it with me. The understanding that I had from the stranger's visit was that if experts examined the suit, all mysteries regarding the strange activities at the plant would be blown wide open.

After examining Eugene's situation vis-a-vis the church, I am fully convinced and convicted that he is the whistle-blower of this scene. He has written extensively concerning the specific apostasy existing in the Seventh-day Adventist church, to occur just before the end of time. It is an *incredibly subtle* and dangerous spiritual philosophy.

In my view (and Eugene's,) what Maxwell has assembled is *at the very least* the seed of the prophesied “Omega.”

Here are the simplified tenets/falsehoods of the apostasy:

- God does not destroy in the final judgment. Instead, God's final wrath against sin is attributed to natural causes—which is, at its essence, pantheism. This completes the Alpha: John Harvey Kellogg's focus was, according to Ellen White, “life, and the relation of God to all living things. In his presentations he cloaked the matter somewhat, but in reality he was presenting as of the highest value, scientific theories which are akin to pantheism.” (E. G. White, in *Special Testimonies B.*) A Maxwell focus is death, and how the lost will die *in the final judgment*. Imagine representing the “alpha” (Kellogg's views) with the left half of a face, and then completing the face by mirroring the image. That mirrored image is like the “Omega,” which completes the view. *Not* completing Kellogg's views seems to be one weakness in the existing published views of the Omega.
- The cross was not a legal punishment against sin, it was a demonstration of God's love only (the trust-healing model of salvation: moral influence theory/Abelard.)
- Vicarious/substitutionary atonement is invalid (Socinianism/2<sup>nd</sup> century Gnosticism.)

These three tenets sum up to a very subtle quasi-pantheistic *spiritualism*, **which a demon (or Lucifer himself) has, in its essence, channeled as Christ himself, in the ever-more-popular book *A Course in Miracles***. Maxwell appears to have sought to present what he considered unheralded 'truth' by subtracting light, not by dispelling darkness or discovering new light. Daniel chapter 11 contains some strong parallels to these views.

I believe that God used the symbol of the protective suit in the dream to also pinpoint the location where the Omega was being constructed – spiritual toxicity. Eugene recognized the symbolism instantly, I had no idea of any of these matters until much later. Since that time, I have been trying to find whomever the “experts” from the dream might be.<sup>2</sup>

The symbol of the “protective body suit, not unlike a suit for radiation, chemical or biohazard workers” definitively links symbolically to Loma Linda University's actions, as was soon discovered, in or around May of 2005. In 2001 and 2002, watchdog organizations in California erupted in outrage over an IRB (Institutional Review Board) filing by LLU. The following is quoted from the article “ROCKET SCIENCE: PERCHLORATE AND THE TOXIC LEGACY OF THE COLD WAR” (The Environmental Working Group, July 2001):

In a *scientifically invalid and morally unethical* attempt to prove that perchlorate isn't so dangerous, Lockheed Martin, other companies in the Perchlorate Study Group and the Air Force have sponsored tests in Southern

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<sup>2</sup> After many years of consideration, I have concluded that the “experts” herein are those that recognize and understand the apostasy outlined on pages 13-14, **as** apostasy.

California, Oregon and other locations in which human subjects were paid to ingest daily doses of perchlorate. In one study, which began in August 2000 at Loma Linda University Medical School near San Bernardino, so-called “volunteers” were paid \$1,000 to ingest, every day for six months, doses of perchlorate up to 83 times higher than the safe daily intake recommended by the State of California.

In November 2000, EWG obtained and published Loma Linda documents that showed these human guinea pigs *were not fully informed of the dangers of perchlorate or the tests’ true purposes: To help the Perchlorate Study Group resist stricter regulations and help Lockheed fight lawsuits from San Bernardino County residents* whose drinking water was contaminated by perchlorate. (EWG 2000.) A month later, *the U.S. Office for Human Research Protections launched an investigation, still ongoing, to determine whether the Loma Linda tests violate the ethical standards required for research facilities with federal contracts.* (Please note: all emphases given in the citations throughout this document have been added by me, unless otherwise noted therein.)

In another article, “Human Guinea Pigs,” Lisa Collier Cool (December 2002) states:

If financial interest prompted *a truly bizarre study at Loma Linda University in California*, the university itself vigorously denies it. *In what’s believed to be a **medical first**, consenting adults are actually being paid to down daily doses of a water pollutant.* Lured by fees of \$1,000 each, some 100 volunteers have enrolled in a six-month study of the health effects of perchlorate, a rocket-fuel ingredient that’s known to disrupt thyroid function. (In fact it was once used as a treatment for thyroid disorders, but is no longer FDA-approved.) *The real shocker, however, is who is paying for the \$1.75 million study: embattled aerospace firm Lockheed Martin*, which has been hit with hundreds of lawsuits for allegedly contaminating groundwater in parts of California with this very chemical. Barry Taylor, Ph. D., vice-chancellor for research affairs at LLU, defends the research: “Our IRB had vigorous discussions and decided there were important scientific reasons to do the study. This agent was used therapeutically for over 20 years at doses of 200 to 1,200 milligrams, while people in the study are only getting 0.5 to three milligrams.” Still, that’s 83 times higher than the level that California deems safe for drinking water.

My commentary: Mr. Taylor refers to the IRB for his defense. Trouble is, the Department of Health and Human Services in a letter of November 14, 2002 essentially agreed with the articles above, forcing LLU to resubmit the IRB request after making significant changes to the request. (See [http://www.hhs.gov/ohrp/detrm\\_lettrs/YR02/nov02c.pdf](http://www.hhs.gov/ohrp/detrm_lettrs/YR02/nov02c.pdf) )

### **'Midnight' Sunrise**

Continuing in the dream:



Later on that same day, I also received—somehow—the knowledge from God, that He would speak a message to me that night, at 2:00 AM. Two (real-life) married friends of ours—Brother and Sister C. [at that time both were SDA denominational workers]—learned of this coming communication *very* late in the day (I or my wife may have called them—I’m not sure), and they immediately left their home to drive to our place. As these friends were en route, and it was very late, I realized that another real-life friend of ours (Brother T.) was out front in the driveway playing basketball under the lights. He was playing with a friend of his that we did not know [at that time SDA College students.]

When Brother and Sister C. arrived, the atmosphere was very solemn. We began trying to arrange a way to videotape the communication event, but it seemed that all we had was a VCR. Oddly, it seemed that we thought we could tape the event with just a VCR and no videotaping device. As the time grew near, I went outside by myself onto a down-sloping lawn, facing approximately east. This was on a different side of the house from the basketball area. At 2:00 AM exactly, I noticed that the sun began to rise in the east: a beautiful, peaceful, miraculous sunrise. I was thrilled to the deepest parts of my soul. I felt as if the sun was warming me through to my heart. I shouted: “Of course! The sun is rising at midnight!” as if it was a forgotten something that I remembered was supposed to happen just that way. But, even as I was yelling that out, I was a bit confused as to what I was shouting, since I **distinctly knew** that it was 2:00 AM, and the sun was definitely rising. It seemed that my mouth was speaking its own words, divorced from my mind’s thoughts.

There were six individuals, all Seventh-day Adventists in this part of the dream. Four were at the house initially: my wife and me, Brother T., and an unknown college student. Three of the four treated the circumstance with holy seriousness. Brother and Sister C. also acted with conviction and immediately came when told of the circumstance, but *very* late in the day. [Note: Brother and Sister C. also attended the first two group studies that I presented on these materials.] After God notified me that He would “speak” to me that night, the remainder of the day focused around preparing ourselves for the coming message. We recognized that the message would be of exceptional and real value, so we began thinking of ways to record it so as to retain the full message. I recall the four of us that were not playing basketball standing around a videocassette recorder (VCR) for a bit, thinking we could tape the message through it. Allow me to ponder: God says that He will speak and even says when. The method we immediately *assume* is via electronic audio-video communication. That is the only way we could have recorded anything without videotaping equipment. This is certainly an indictment of our thinking of how God communicates, and as this was realized we left the room.

I confess—to me, the next events are where the dream really takes hold of my spiritual imagination. There is a depth and breadth of symbolism and meaning that is stunning.

In the dream I went outside early, by myself, to make sure that I did all I could to be spiritually ready to meet with God, however He chose to communicate. This is yet



another point in the dream where a completely different subject matter is seamlessly woven into its fabric, and it is *important*. At exactly 2:00 AM, God began to “speak” to me. I dreamed of the sun rising in the absolute darkness of night. I watched it rise in amazing colors, and experienced much more wonderful emotion. It was probably the most peacefully and gently welcomed I've ever felt. A key to understanding this segment is my confusion: I **distinctly knew** that it was exactly 2:00 AM, but I immediately *assumed* it was midnight (as evidenced by what I shouted,) and that the sun was supposed to rise just that way.

I will now develop the interpretation of what I was shown, and it is utterly relevant to the view of Daniel and Revelation that I had studied. Please bear with me; it will take some time.

In *The Great Controversy* (first published in 1888 and revised in 1911,) Ellen White<sup>3</sup> wrote of the voice of God "**declaring the day and hour of Jesus' coming**," just before the cloud of His return appears (p. 640.) I had forgotten this detail. On page 636, she describes the first audible announcement that God makes to His people, just before His return. He begins with the words "Look up;" they then "behold the bow of promise," and "see the glory of God and the Son of man seated upon His throne." She continues later on the page: "**It is at midnight** that God manifests His power for the deliverance of His people. **The sun appears, shining in its strength.** Signs and wonders follow in quick succession. The wicked look with terror and amazement onto the scene, while the righteous behold with solemn joy the tokens of their deliverance." Very shortly after this, the voice of God is heard once again, saying "It is done." This is the Voice that shakes the earth in the most violent earthquake of all time.

This scene is first recorded by Ellen in *Early Writings*, as part of *her very first waking vision* in December of 1844. She had had two prior dreams while attending Millerite 'tent meetings' when she was fourteen years old, she had this vision just after she turned 17, and the vision was published when she was around nineteen. She begins the telling thus: "As God has shown me the travels of the *Advent people* to the Holy City..." (p.14.) Please allow me to propose that she said exactly what she meant at the time—that the “Advent people” described in this waking vision were the ones that experienced the Millerite movement *themselves*. This makes perfect contextual sense.<sup>4</sup> She describes the following as a portion of the vision:

They had a bright light set up behind them at the beginning of the path, which an angel told me **was the midnight cry**. This light shone all along the path and gave light for their feet so that they might not stumble. *If* they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected

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3 See <http://www.whiteestate.org/about/egwbio.asp> for some information on this Christian woman, recognized by the Seventh-day Adventist Church (and most of its adherents) as a true prophetess.

4 This proposal would also explain perfectly these statements: "Satan is *now* using every device in *this sealing time* to keep the minds of God's people from the present truth and to cause them to waver. I saw a covering that God *was drawing* over His people *to protect them in the time of trouble*." (Ibid, p. 43, first published in 1858.)

to have entered it before... *Soon we heard the voice of God* like many waters, *which gave us the day and hour of Jesus' coming*. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. *When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God*, as Moses' did when he came down from Mount Sinai. The 144,000 were *all sealed* and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name (pp. 14-15.)

In the next recorded vision in *Early Writings*, from April 3, 1847, she was given a waking vision that expands the first. Here is a segment which is vital to our understanding:

And at the commencement of the time of trouble, we were filled with the Holy Ghost...

In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. **The sun came up**, and the moon stood still. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, which shook the heavens and the earth. The sky opened and shut and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And *as God spoke the day and the hour of Jesus' coming* and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. And at the end of every sentence the saints shouted, "Glory! Alleluia!" *Their countenances were lighted up with the glory of God; and they shone with the glory*, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image (pp. 34-35.)

On page 43, Ellen then states that "the **midnight** cry *was finished*, at the seventh month, 1844."

On page 238, in the chapter entitled "The Second Angel's Message," she stated:

Near the *close* of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard *the voices of angels crying*, "Behold, the Bridegroom cometh; go ye out to meet Him!"

This was the **midnight** cry, which was to give power to the second angel's message. *Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them.*

Lastly, also from *Early Writings – Spiritual Gifts Volume I* (originally published 1858,) we read what *summarizes and combines all the symbols common to my dream-vision*, pretty much at the conclusion of the book:

*It was at **midnight** that God chose to deliver His people.* As the wicked were mocking around them, ***suddenly the sun appeared, shining in his strength***, and the moon stood still. The wicked looked upon the scene with amazement, while the saints beheld with solemn joy the tokens of their deliverance. Signs and wonders followed in quick succession. Everything seemed turned out of its natural course. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law.

The sky opened and shut and was in commotion. The mountains shook like a reed in the wind and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And ***as God spoke the day and the hour of Jesus' coming*** and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah and rolled through the earth like peals of loudest thunder. *It was awfully solemn.* At the end of every sentence the saints shouted, "Glory! Hallelujah!" *Their countenances were lighted up with the glory of God, and they shone with glory as did the face of Moses when he came down from Sinai.* The wicked could not look upon them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image (pp. 285-286.)

Here's the interpretive thesis: **midnight** was the summer and fall of 1844. (Ellen White kept this understanding when she wrote *The Great Controversy*, and reiterates this concept on pages 398, 426 & 427.) That is when angels began the midnight cry, and the Millerites heard and repeated it. It is now no longer midnight, but we Adventists are still living in the understanding of *what could have happened in or shortly after 1844. That is the reason for my confusion regarding midnight/2:00 AM in the dream.* The dream-vision I had was an *update* to Ellen White's visions. Over a century and a half have passed, and God deemed a prophetic update necessary. The world of Ellen White is hardly recognizable today. But, hers were true prophecies! Prophecy is conditional and dynamic, *including apocalyptic. The coming of Christ has been delayed.*

Ellen White had this to say *about the Millerite-Adventists*:

Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never! *It should be remembered that the promises and threatenings of God are alike conditional...* (Note: “Promises and threatenings” is covenant language.)

**Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward** (*Selected Messages Volume 1*, pp. 67-68.)

One last but very important Scriptural point concerning the imagery/symbolism of the “sunrise:”

Personally, I consider Jon Paulien the top contemporary SDA scholar at this time with respect to the book of Revelation. There are others that feel similarly. In his 2009 Autumn House Publishing (a division of Review and Herald Publishing) book *Armageddon at the Door* we find the following on page 112:

When you turn to the New Testament, you learn that it employs the term for “sunrise” in two different ways: (1) as a directional reference, and (2) as a symbol of Jesus Christ and the work that he is accomplishing...

... But the second way the New Testament employs the term, the more symbolic one, is much more interesting. Around the time of the birth of John the Baptist, his father, Zechariah, sang a song of celebration, indicating that his son would prepare the way for someone greater than he: “And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways, to give knowledge of salvation to his people in the forgiveness of their sins, because of the tender mercy of our God, whereby *the sunrise* shall visit us from on high” (Luke 1:76-78, ESV.)

This passage contains a clear reference to the first coming of Jesus. **The word “sunrise” itself seems to be a title or name for the future Messiah.** Matthew 24:27 applies it to Jesus when the passage indicates the direction from which he will come the second time. Revelation 7:2 also employs it when an angel—either Christ or his agent—ascends *From the rising of the sun.* (Italics per the author.)

Another wonderful verse concerning the “sunrise” is Malachi 4:2: “But *unto you that fear my name* shall the Sun of righteousness *arise* with healing in his wings.”

You may rightly ask at this point, then where are we in time? I answer definitively: it is at or very near 2:00 AM. To wit:

The Romans and the Jews of Christ's day kept different night watches. The *Romans* used a four-watch system, with the 1st watch being from 6-9 PM, the 2nd from 9 PM to midnight, *the third* from midnight to 3 AM (thus containing 2AM,) and the 4th from 3-6 AM. The *Jewish* system of watches consisted of three periods, divided thus: the 1st watch was from sundown to 10 PM, the 2nd watch was from 10 PM to **2 AM**, and *the third watch* was from **2 AM** to sunrise. Note that in the Jewish system, the 3rd watch begins at 2 AM, exactly when I was told that God would communicate to me; exactly when the “midnight” sun rose, which was followed immediately by the vision of the date of Jesus' return (the true Sun rise)—all in the dream.

It appears that Jesus is using the Roman watches in His statements of Mk 13:35-36, since there are 4 watches. In Lk 12:38, Jesus only lists 3 watches, so I suppose that they can't be definitively stated to be either the Jewish or the Roman watches. On the other hand, Jesus' words regarding the 3rd watch are revealing: "Whether he [the master] comes in the second watch, or *even* in **the third**, and finds them so [his slaves, alert and watching], blessed are those slaves." (NASB, bracketed commentary mine.)

It was revealed to Ellen White that the remnant will be encouraging one another with the facts about conditionality and three Scripture-based scenarios, which is in a sense a hermeneutic for the conditional-view structure of the book of Revelation that I had studied:

A company was presented before me ... waiting and watching. Their eyes were directed heavenward, and the words of their Master were upon their lips: "What I say unto you I say unto all, Watch." "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping." The Lord intimates a *delay* before the morning finally dawns. But He would not have them give way to weariness, nor relax their earnest watchfulness, because the morning does not open upon them as soon as they expected. **The waiting ones were represented to me as looking upward. They were encouraging one another by repeating these words: "The first and second watches are past. We are in the third watch, waiting and watching for the Master's return. There remains but a little period of watching now."** I saw some becoming weary; their eyes were directed downward, and they were engrossed with earthly things, and were unfaithful in watching. They were saying: "In the first watch we expected our Master, but were disappointed. We thought surely He would come in the second watch, but that passed, and He came not. We may be *again disappointed*. We need not be so particular. He may not come in the following watch. *We are in the third watch*, and now we think it best to lay up our treasure on the earth, that we may be secure against want." (Ellen G. White, June 12, 1868, *Testimonies for the Church Volume 2*, p. 192.)

**I saw that watch after watch was in the past.** (Ibid. p. 193.)

I see deep significance in the '3 watches' vision of Ellen White above, being acceptably linked and/or *applied* to 3 scenarios of the possible ends of time in the book of Revelation. Jesus, in my view, *repetitively* used the watches as being symbolically relevant to the timing of His return.

An extremely simplified view of Eugene's structure of the three conditional cycles of judgment in Revelation ('scenarios') are as follows:

- ➔ The first cycle or scenario, culminating in the Seven Seals, expresses the thought that time could have ended with the coming of Christ, *had* the churches in that day received the seven letters (Rev. 2-3) with great earnestness, accepted their customized testimony from Christ Himself, and overcome. The Seals very closely restate the Olivet Discourse of Matthew 24, Mark 13 and Luke 21. The heavenly Court is seated, but Judgment could not have taken place until the Seals were fully opened, as the scroll is the book of destiny.

Ellen White comments extensively on the degree to which the prophecy of the Olivet Discourse was fulfilled in her masterpiece *The Desire of Ages*. Between pages 628 and 633 (the chapter "On the Mount of Olives") she stresses the segments of the prophecy that were fulfilled between Christ's crucifixion, and the destruction of Jerusalem and the Temple, among them completion of the giving of the gospel to the known world (the apostle Paul also states this in Colossians 1:23.) So here's something for the thoughtful Seventh-day Adventist: Jesus declared in Matt. 24:33-34: "so, you too, when **you** see all these things, recognize that He is near, right at the door (Cf Rev. 3:20.) Truly I say to **you, this generation** will not pass away until all these things take place." If the Seals restate the Olivet Discourse, and *much* of the Olivet Discourse *had taken place* (including the gospel to the world) in the time of the Apostolic church, how could Jesus' words "**this generation** will not pass away until all these things take place" have *not* ended in His return, reasonably shortly after the destruction of the Temple; that is, in the days of the Letters to the Seven Churches in Rev.7? The answer is *if it were conditional – as with all other Scripture*. I tell you the truth: if God's people had been more faithful in the day of Messiah's first visitation, Dan. 11-12 would have been fulfilled – just as it reads – and there would have been no difficulty in understanding either it or Jesus' words concerning the "abomination of desolation" that He was so concerned about in His warnings to the people of that day. Because of the rejection of Jesus as Messiah by the Jewish *leadership*, the end of the scenario was canceled, and His return has been long delayed. That people received the covenant curses and *diaspora*, rather than the blessings of His Kingdom and imminent return, at that time.

- ➔ The second cycle, the Seven Trumpets (*shofars*,) articulate the idea that Christ could have come after the Protestant Reformation and its (conditional) culmination in the Millerite Movement, *had* the believers "after the great

disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world..." (See p. 20 of this paper.) In my view, if the leadership of the Millerites, as well as those prophetically awakening throughout the world, had received the Sabbath as a biblically-binding blessing, salvation history as we know it would be infinitely different. Rev. 10:5-7 intimates this quite well. With the Seals having been opened (the 7<sup>th</sup> having been long delayed – until 1844,) the Investigative Judgment begins. Revelation 10 and 11 give essential historical and spiritual details of this scenario.

- ➔ The third cycle, the Seven Bowls or Vials (the Seven Last Plagues,) occur close in time to, but after, the Trumpets – which explains their similarities, as well as their differences from the first cycle, the Seals. The events leading up to their outpouring contain the last opportunity for repentance for all humanity (yet the story begins with the Christ Event in chapter 12.) "The hour of his judgment is come" (Rev. 14:7.) The judgment emphasis is also different from the Trumpets in this cycle: it is a supremely stern warning of the imminent outpouring of the Seven Last Plagues! Probation closes in the Seven Last Plagues, as none are led to repent. Before this final close of probation, the prophecy of the gospel being given to all the world will *again* be fulfilled. The Three Angels' Messages will be given *again*, in an absolute end-time context (and it is *now* the time to do so.) This is the last scenario of time, and ends with the definite coming of Christ.

**Understanding Revelation in this way unlocks the mystery of where we are in the flow of prophetic time. I cannot overstate the importance of this concept, especially for today's young people!**

Here is some excellent pertinent material on the three scenarios, directly from Eugene:

Each scenario is a complete unit of prophecy, i.e., each scenario tells a story and reaches to an end of time.

The three scenarios emphasize one especially important feature: The gospel commission is fulfilled in each of them. The white horse of the first seal, the two ascending witnesses, and the three angels of Rev 14 all refer to the gospel being proclaimed with power and great glory just before the end of the world. In each scenario, a percentage of the earth's population is killed before the return of Christ. In the first scenario: 1/4 of the earth are killed with "sword and with famine and with pestilence and by the wild beasts of the earth" (6:8). In the second scenario, a third of mankind is killed, by three plagues: fire, smoke & brimstone (9:17,18). In the third scenario, the great river Euphrates, symbolizing all the wicked that support Babylon, is dried up (16:12 cf. 17:1,15).

There are remarkable parallels between the seven trumpet judgments and the seven last plagues..

There are remarkable parallels between the first scenario and the Olivet discourse.

Regarding the second and third scenario:

- Both scenarios refer to the cessation of Christ's priestly ministry in the heavenly sanctuary (8:5 /15:8).
- Both allude to the fact that none are led to repent because His intercessory work is finished (9:20,21 /16:9,11).
- There are parallels in thunderings and lightnings.

### **Interpretation:**

“Evil men and impostors will proceed from bad to worse, deceiving and being deceived” (2 Timothy 3:13). The longer God delays in pouring out His final judgments, the worse those judgments will be.

We're seeing possible ends of the world in different periods of time. As God revises His threats with greater and more severe judgments, the previous scenarios are canceled.

See the second and third scenarios as comparatively close to each other in time. This naturally accounts for the similarity in the trumpets and vials. Their dissimilarity with the judgments that were to fall in the first century suggests that the end of the world was delayed far beyond that time.

The many parallel events between the three scenarios are all comprehended by the term “multiple scenarios.” If the world were scheduled to end in 1844 but for whatever reason God delayed the end for another 45, 65 or 165 years, wouldn't you expect the final judgments to be similar?

Conclusion: The three scenarios are linked by the magnitude of their separation in time.

***I interpret this aspect of the dream as being a direct announcement and revelation from God, that we on earth are now in the 3rd—and last—prophetic cycle of the book of Revelation.***

### **God's 'Wheel Cipher' and the End of the Age**

Returning to the dream itself:

About this time I realized that the others: my wife, Brother and Sister C., Brother T. and his friend, were now on the lawn behind me. Brother T's friend began to talk about some future sporting event that he was concerned about, but I turned toward them and yelled without thinking “don't worry, we won't be here by then!” As I cried out, I could feel myself ‘going into vision,’ (the only way I can



describe it) and I began to see, and then saw clearly, a horizontal cylinder just before me, maybe a foot long, made up of spinning disks in sort of a laminated, horizontal stack-up. Each disk had numbers on it, and the series of numbers on the disks aligned to form a digital number. It reminded me of a large version of the workings of an older-style mechanical odometer in a car. *I knew immediately as I saw it, that it was the day/date of Jesus' coming.* We were all terribly excited, but I couldn't speak the number/date even though I could clearly see it. My mind couldn't comprehend the clearly presented date in a way that I could voice it. It's not like I felt God didn't want me to say it—it's that I was totally unable to make the sounds come out of my mouth.

At this point in the dream, I awoke.

In several citations above, I referenced Ellen White's visions wherein she “heard the voice of God” announce the time of Christ's future, bodily arrival to our planet. She was castigated for this, but afterward she had “not the slightest knowledge as to the time spoken.” (*Selected Messages Volume 1*, p. 76.) I had the same experience, but I saw the date only, while she heard both the day and the hour. Here's a valid question: In her *very first vision*, she heard God announce “the day and hour of His coming.” Should we think that she came out of the vision, believing, writing and preaching that Christ could come *very soon*, if **her sense of the vision** was that Christ would come in, say... 2016? The vision reordered everything in her life, from that moment through to her last day.

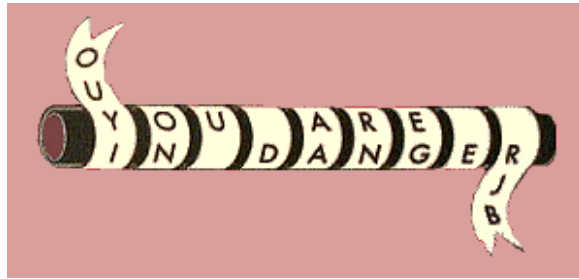
I will turn now to the device that displayed the date of Christ's coming, in what was most certainly a prophetic vision. This feature of the dream was unlike anything I had ever experienced or even imagined prior to that time. Everything else simply vanished to me. I knew there were others behind me, but there was only silence and nothingness otherwise. *The object was more real than anything I've ever seen in our 3-dimensional world.* It was as if God removed all earthly things, and revealed something that was His. It was in *His* “world,” per se.

As was shown and stated prior, what I saw appeared as a very simple/plain “hybrid” of the Jefferson Cipher, the U.S. Military M-94 Cipher, the German Enigma machine, and the fictitious 'Cryptex' (which I saw in vision in 2004, while the movie was first aired in 2006.) When I first discovered that the object of the vision existed (see p. 9,) I researched for the first historical cylinders used for encryption and decryption. I had no idea what they were. I found the following on the Spartan Cryptology Cylinder:

Codes and ciphers have been used since ancient times. The word CRYPTOGRAPHY, meaning the science of codes, comes from the Greek words *kryptos* (secret) and *graphos* (writing).

In 405 BC the Greek general LYSANDER OF SPARTA was sent a coded message written on the inside of a servant's belt. When Lysander wound the belt around a wooden baton the message was revealed. The message warned Lysander that Persia was about to go to war against him. He immediately set sail and

defeated the Persians. (From <http://www.iwm.org.uk/upload/package/10/enigma/enigma5.htm> )



Here are a few words about Thomas Jefferson's invention:

### **Thomas Jefferson: Master of Revelation and Revolution**

Jefferson invented a cipher called the "Jefferson cylinder" or "Jefferson cipher wheel" that was used to encode and decode messages. During the American Revolution, Jefferson had relied primarily on messengers to hand-carry sensitive letters. Codes became an essential part of his correspondence when he was America's minister to France from 1784 to 1789 since European postmasters opened and read all letters passing through their command.

(From [http://www.archives.gov/exhibits/charters/treasure/treasure\\_hunt\\_03.html](http://www.archives.gov/exhibits/charters/treasure/treasure_hunt_03.html) )

I'd like us to notice some things about these devices, that are truly extravagant—in my opinion—when they are upgraded to God's level of criticality. Think 'Great Controversy between Christ and Satan' concepts:

- These devices are ancient. They were used to help defeat the Persian army in 405 BC.
- They are used to transmit critical governmental and/or military *secrets, in encrypted form.*
- Both sender and recipient must have identical systems, or the hardware (the device) must be carried from the sender to the receiver (separate from the coded message.) Otherwise the message cannot be decoded.
- Both sender and receiver must understand how the system works, and use it properly.
- The “key” and the encrypted message itself must be delivered by a servant-messenger at different times (or by different messengers,) to ensure message security.
- The message must be easily and clearly—really instantly and obviously—seen, read and understood by the recipient.

Please observe Revelation 1:1-3:

*The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified [it] by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed [is] he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time [is] at hand. (KJV)*

Here's the information flow (which parallels exactly how the cipher devices would be used):

**God the Father (the Supreme Ruler) → Jesus Christ (the Son as called Michael is the Commander of the armies of heaven) → his angel (the messenger) → Jesus' servant John (the recipient, a participant in the war and in a sense a king in the heavenly army) → the temple/synagogue “reader” → the people, the “hearers,” the “boots on the ground” in the war—the Great Controversy.**

The message is encrypted (seals, trumpets, bowls/plagues, beasts, etc,) but if the receiver has the correct cipher system, set up in the right way (the “key,”) and the properly coded message, *the message as decrypted is clear, simple and obvious*. Please reference the following to learn how the Jefferson Cylinder was used:

<http://web.archive.org/web/20150122195841/http://www.monticello.org/site/research-and-collections/wheel-cipher>

[http://en.wikipedia.org/wiki/Jefferson\\_disk#Operation](http://en.wikipedia.org/wiki/Jefferson_disk#Operation).

Another wonderful insight from Jon Paulien, applied to the “Encryption/Decryption” device: In his 2004 Review and Herald Publishing book *The Deep Things of God*, the following is found on page 104:

The revelation of Jesus Christ, which God gave him to show his servants what must soon take place. He *made it known* by sending his angel to his servant John” (Rev. 1:1, NIV.) This is one time when the translation does not help us. The phrase “made it known” reflects a word that we can also render “signified.” “He signified it by sending his angel to his servant John.”

If you look up the Greek word for “signified” in other parts of the New Testament (Acts 11:28; John 12:33, 18:32, and 21:19), you will find that it has a very particular connotation. It means something like “a cryptic saying or action that points to a future event.” So revelation is a signified book, it is a volume full of symbolic sayings and actions that point to future events. The author of Revelation here defines the whole book in one word. (Italics per the author.)

This is precisely how I have interpreted the encryption/decryption symbol, years before reading Paulien. The symbol God displayed embodies the entirety of the book of Revelation in a physical device, ultimately, in its decrypted form.

This is a profoundly wonderful quote from *The Desire of Ages*, page 633; it fits the image of a carefully secreted message amazingly well: “The **exact time** of the second coming of the Son of man is **God's mystery**.” Combine this statement of Ellen White's with the following Scripture to gain insight to an additional meaning: “Surely the Lord God does nothing, unless He reveals His secret to His servants, the prophets.” (Amos 3:7, NKJV.) Hallelujah!!!

**I view the dominant symbolism of the Cipher Disc, with the decrypted message of Christ's coming, as an approbation from God of the three-scenario, covenant-conditional based understanding of the book of Revelation.**

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I need to address one last topic. It is an extremely sensitive and personal one: one that I *severely* fasted for, for forty days, in February and March of 2010, in order to disclose. I am simply a servant. It is an important discovery, so I've chosen to put significant detail into this telling. I urge it be read during truly prayerful and spiritually serious moments. I apologize in advance that a small portion is repetitive. I believe the subject matter warrants it.

As I was laying in the tent immediately after having the dream and its vision, I wondered momentarily about the significance of all of it. I prayed: “Lord, if You are giving me a gift, I accept it.” I didn't say that in a way wherein I felt lifted up or proud in any way. I just knew in my heart that it was an extraordinary thing that I had just experienced, and it was the Lord's doing. I didn't deserve it at all! But I was thinking about those—either biblical characters or those nearer our time—that when presented with such an opportunity either hesitated or said no. There was no chance I would say no! If I was not so overwhelmed at the time, I probably would have said “Here am I Lord, send me.” That would seem a better biblical answer. But I know the Lord knows my heart, and I believe we are in accord regarding this.

Throughout several years following this experience, I have wrestled day and night to fully understand the Yosemite dream and vision, along with all the following dreams and visions over the years. I believe I have a tiny semblance of understanding of what Jacob felt as he wrestled with the Angel. I recall crying out inside “Lord, if there truly was a gift that You gave me that night in Yosemite, why won't You speak to me as described in Your word? Then I could at least be an effective worker for You.” (Here I was referring to Numbers 12:6.) Why wouldn't He do the same for me, I wondered?

On the evening of January 9, 2009 I was preparing to lead at my local church in the study of lesson number two from our Sabbath school quarterly, entitled “The Prophetic Gift.” The memory verse was, providentially I believe, Numbers 12:6: “Then He said, 'Hear now My words: If there is a prophet among you, I, the Lord, make myself known to him in a vision, and I speak to him in a dream.'” Immediately upon reading the Scriptures, several ideas flooded my mind with great force.

My first thought was this: in the Yosemite dream, didn't God give me an understanding that He would “speak” to me at 2 AM? This was an interesting and new thought! I then retrieved my narrative of the dream and read it. It states exactly this: “Later on that same day, I also received—somehow—the knowledge from God, that He would *speak a message to me* that night, **at 2:00 AM.**” This was very exciting to me; with much prayer I had endeavored to be as accurate as I could be when I recorded the dream—and it was also fresh in my mind at that time.

Please compare the blue-highlighted phrase above to the blue-highlighted verse below, from Numbers 12 in the KJV (all verses pertinent to the prophetic identification, from this biblical discourse are shown):

6 And he said, Hear now my words: *If there be a prophet among you, [I] the LORD will make myself known unto him in a vision, [and] will speak unto him in a dream.* 7 My servant Moses [is] not so, who [is] faithful in all mine house. 8 With him will I speak mouth to mouth, even apparently, *and not in dark speeches;* and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

I was back at the very point of my wrestlings. If God *had* given me a gift in Yosemite, He would have spoken to me. But as far as I could perceive, He didn't “speak” to me at all, in the sense of Numbers 12 as I then understood it. As I contemplated these things, the opening words of Isaiah 2 suddenly *filled* my mind:

1 *The word* that Isaiah the son of Amoz *saw* concerning Judah and Jerusalem. 2 And it shall come to pass in the last days, [that] the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. (KJV)

I understood instantly: to God, “the word” that he bestows to the prophets includes all forms of His revelation. It can be spoken words, written words, or even symbols and visionary elements. Consider also Isaiah chapter 1:

1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah. 2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. (KJV)

Isaiah chapter 1 appears to have been an auditory “vision,” at least at the outset.

Finally, consider again the initial verses of Revelation 1:

1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified [it] by his angel unto his servant John: 2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. (KJV)

This was a monumental step forward, to me!

More thoughts poured into my mind: Numbers 12:6 states that “If there be a prophet among you, [I] the LORD will *make myself known* unto him in a vision.” Did this occur in the Yosemite dream? Quoting from it again: “At 2:00 AM exactly, I noticed that the sun began to rise in the east: a beautiful, peaceful, miraculous sunrise. I was thrilled to the deepest parts of my soul. I felt as if the sun was warming me through to my heart.” In Ellen Harmon's second recorded vision (1847, at Topsham, ME; see *Early Writings* p. 34) she described the sun rising after a description of the final time of trouble. She then described the voice of God shaking the heavens and the earth. Yet, I wondered if this pointed to a valid biblical fulfillment of Numbers 12:6. Malachi chapter 4 reads:

1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. 2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. 3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do [this], saith the LORD of hosts. 4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, [with] the statutes and judgments. 5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (KJV)

These are the closing words of the Old Testament. They *run* in eschatological overtones. I believe all Christians agree that the “Sun of righteousness” of verse 2 is indeed Jesus Christ, our Savior and Lord. For young Ellen Harmon, as well as me, Jesus identified *Himself* in a supernatural display. That is, He made Himself known. (Also, please recall Jon Paulien's quote from page 20: “**The word “sunrise” itself seems to be a title or name for the future Messiah.**”)

This was becoming quite wonderful... More: in the Yosemite dream, I experienced a *vision* within a dream. In Numbers 12, God stated that He would “make myself known unto [a prophet] in a vision, and will speak unto [a prophet] in a dream.” A prophet should have visions and dreams. In my case, what I have called a “vision” since the first moments that I tried to fittingly describe the dream, was totally unlike anything I had ever experienced—and beyond any expectation I had ever had.

Once again, quoting the dream narrative:

As I cried out, I could feel myself ‘going into vision,’ (the only way I can describe it) and I began to see a horizontal cylinder just before me, maybe a foot long, made up of disks in sort of a laminated, horizontal stack-up. Each disk had numbers on it, and the series of numbers on the disks aligned to form a digital number. It reminded me of a large version of the workings of an older-style mechanical odometer in a car. *I knew immediately as I saw it, that it was the day/date of Jesus’ coming.* We were all terribly excited, but I couldn’t speak the number/date even though I could clearly see it. My mind couldn’t comprehend the clearly presented date in a way that I could voice it. It’s not like I felt God didn’t want me to say it—it’s that I was totally unable to make the sounds come out of my mouth.

So far we are seeing a 100% correlation with what the Lord described to Moses regarding a prophet. There is one more detail I'd like to visit. In the context of Numbers 12, God had called Moses, Aaron and Miriam to meet with Him at the tabernacle/tent of meeting. As you remember, Aaron and Miriam had been murmuring about their perception of God's treatment of Moses (and therefore His 'unfair' treatment of them.) God was going to clarify a few things. One of the things that he was going to clarify, was that Moses was more than a prophet. With Moses he spoke face to face, but with a prophet he spoke in “dark speeches” (KJV, ASV, WEB, HNV;) “dark sayings” (NASB, NKJV;) “dark speech” (RSV;) “riddles” (NLT, NIV, ESV, YLT/YNG, DBY.)

The Hebrew term for “dark speeches” in Numbers 12:8 is *chiydah* (Strong's H2330,) which same defines as (italics added by me):

- 1) riddle, difficult question, parable, *enigmatic saying* or question, perplexing saying or question
  - a) riddle (dark obscure utterance)
  - b) riddle, *enigma* (to be guessed)
  - c) perplexing questions (difficult)
  - d) double dealing (with 'havin')

As a reminder, the encryption/decryption device was the symbolic element God used to display the date of Christ's coming, in the climax of the dream. (Relative to the dream, the closest earthly devices *in appearance* are the 'Jefferson disk,' invented and used by Thomas Jefferson and the U.S. Military's M-94. The closest real devices *by function* are the various Rotor cipher machines, most notably the WWII German Military's '**Enigma.**')

I am stunned by how wonderfully this device illustrates definitions 1) a), b) and c) above, and the connotations of the Hebrew term used. In fact, the Nazi military greatly built off of this type of device for use in World War II, and named it the “Enigma!” The *vision* that I saw embodies the concept of the Hebrew term in a mind boggling way: when I saw the date of Christ's coming displayed, it *was the solution to the greatest enigma of all time!* What Scriptures best focus on and display the coming of our Lord? Daniel and the

Revelation. In these great books, God gave to his prophets—and therefore His people—*encrypted messages* leading to the coming of Jesus. Please reread the cascading communication from God to his prophet John in Revelation 1:1. (And, once again, please recall Paulien's statement from pages 26-27: “the Greek word for “signified”... has a very particular connotation. It means something like “a **cryptic saying or action** that points to a future event.” So revelation is a signified book, it is a volume full of symbolic sayings and actions that point to future events. **The author of Revelation here defines the whole book in one word.**”)

We've witnessed a complete correlation of God's description of what constitutes a prophet in Numbers chapter 12, when examined with my God-given dream-vision experience in Yosemite. They are in accord.

Having this understanding has now revolutionized my spiritual actions and interactions with people. It has also humbled me in the dust. There is however, God-given *authority* and an *imperative* to utter *what has been shown me*. I seek your prayers, patience and understanding as I mature. In him, we can do all things; without him, we can do nothing and ultimately are nothing.

Realize also that although I am intimately involved with the experiences I have shared, they are not about me. This testimony is of the actions of my ***wonderful, gracious God***.

## **Conclusion:**

The introduction of an encryption-decryption motif and its implications are broad and profound. Secrecy<sup>5</sup>, both necessary and valid (as from God Himself – to protect the integrity of His messages, and to keep the Devil and his in the dark as long as possible,) as well as deceiving and invalid is a potent theme in the dream-vision; revelation is also.

For example, here's a view from another interpretive path altogether from what was presented earlier: The inordinate secrecy of the building from early in the dream also points, tangentially, to the way the church's top-level administration has handled hermeneutical problems with the book of Daniel itself. (That is to say, this situation also fits the prophetic *pattern* or *clues supplied* in the dream.) Very much in the background, the General Conference president and his officers appointed the 'Committee on Problems in the Book of Daniel' (centering on Daniel 8 and 9) in 1961, to discuss the exact issues addressed in *The Ends of Time*. The committee disbanded in 1966 without reaching agreement.

Some of the material I've presented concerning the theology of A. Graham Maxwell is anything but on the surface. 'Decrypting' the nature of what is dangerous to the church

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5 Secrecy, but not as in Gnosticism. There is absolutely no connection between this vision and a secret knowledge (gnosis) that has anything whatsoever to do with *salvation*. Salvation is by grace alone, through faith alone, in and through the blood atonement of the one God-man: Jesus Christ.



was given by God, in my opinion. And, yes, I understand the great respect that this man has generated within Seventh-day Adventism. I believe that a reason his message was welcomed by the church at large – and possibly a reason that he felt it helpful and important – was the church's tendency toward legalism that prevailed for quite some time. A behavior-oriented, legalistic church will eventually move towards a view of a merciful God. That is well. But to fall *past* a balanced view to a view of God that “strain(s) out the divine justice from the divine benevolence, to sink benevolence into a sentiment rather than exalt it into a principle” (E.G. White, *The Great Controversy*, pp. 465-466) is to sow that which will reap spiritual disaster. The result, that is, the 'harvest' of what was sown was forcefully revealed to me on December 4, 2010. It was horrifying. God has now shown that these things must be brought to light.

Maxwell arrived at what I consider to be falsehood (and presented as 'new light') by mostly filtering out truth. Partial truth can be exceedingly dangerous, especially when mixed with subtle error.

In the same vein, I believe that to present apocalyptic prophecy only in a deterministic way is partial truth. The conditional, free-will (that is, the covenantal) aspects and implications are crucial to obtaining the *fullest sense* of the prophetic Word: for full apocalyptic truth. In my opinion, **it may be absolutely necessary for the spiritual understanding and engagement of the 'postmodern' generation and those following.**

Consider the following: the book of Revelation *itself* has been seen by scholars as following the structure of a Suzerain-vassal covenant, and especially in *each* of the seven letters to the churches in Rev. chapters 2-3. By *their very nature* these covenants were conditional: accept the conditions and remain a ruling vassal, or reject and suffer the consequences of that choice. **How, then, can Revelation itself be “unconditional”?**

Can the books of Daniel and Revelation be understood only as special, non-conditional prophecies – as Seventh-day Adventism has chosen to do, *unlike all other books of Scripture*? I posit and **plead: not any longer**, unless we wish to see ***continuing stunted spiritual understanding and growth***, or possible stasis, as a viable spiritual status. I believe we are missing a tremendous, God-given and Spirit-led opportunity for vital increase of understanding: spiritual and Biblical.

Please, as you've heard and read this material—try to imagine yourselves in my shoes. What would you have done as you experienced these amazing, astonishing things? If you've made all the connections I've made here (and I've shared only the tip of the iceberg still,) *what would you do now?*

**For me, to do nothing would be an almost unspeakable, and surely catastrophic failure of *faith*. I can do none else.**

We are fast approaching the crisis of the end. **How we handle the outpourings of His Spirit at this time will yield profound effects – either positive or negative.** Time is of the essence...

I'll end for now with a brief word from Ellen White, relative to spiritual dreams and visions:

I would call especial attention to the remarkable dreams given in this little work, all with harmony and distinctness illustrating the same things. The multitude of dreams arise from the common things of life, with which the Spirit of God has nothing to do. There are also false dreams, as well as false visions, which are inspired by the spirit of Satan. *But dreams from the Lord are classed in the word of God with visions and are as truly the fruits of the spirit of prophecy as visions. **Such dreams, taking into the account the persons who have them and the circumstances under which they are given, contain their own proofs of their genuineness.*** (*Testimonies for the Church, Volume 1, p. 569-570*)

I believe the last two sentences are well-appropriate for this situation.

For the hastening of His Kingdom! (2 Peter 3:12)

A servant and brother in Christ--  
Steve Starsja

Sterling, MA, USA  
25 March 2011

(Updated March 2013 and March 2015, and will be updated if/as God continues to reveal.)

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ADDENDUM, 15 March 2013, updated 15 March 2015

The story of Eugene Shubert is significantly linked to the experiences and circumstances testified to in this missive. I have intentionally assumed, as recorder of such, that you as reader may wish to investigate Eugene himself via your choice of avenue – Internet, personal associations if possible, or other means. But not all, would, should or will. I accept the Scriptural testimony relating to the Bereans' experience in the Apostolic church. It then seems reasonable to give a view of the man. With this in mind, I offer the following.

The conceptual and implemented framework of the three conditional scenarios in the book of Revelation are both Divine revelation and a work of genius. In fact, the way Eugene discovered these things was through God's intervention, powerfully impressing

him, upon awakening on a Sabbath in 1982, to read Daniel 11. He has written: “I woke up at 1AM with an insatiable desire to read Daniel 11. I had it in my mind that I was going to take the text exactly for what it says.” The following 21 days, he could not stop; at the end of the time he had fully developed a conditional view of Daniel, with Revelation coming later on, which followed the same pattern. Eugene has also published other powerful ideas such as the Three Angels' Messages of Rev. 14 vs. the Three Demons' Messages of Revelation 16, etc.

Eugene is to this day, technically a member of the Seventh-day Adventist Church. He has strong convictions concerning his observation of the church's promotion of the theology of A. Graham Maxwell at the Richardson, TX church where he attended (discussed in this document prior to now.) According to Eugene, in 1989 he raised his concerns with the Pastor of that church, and was threatened with arrest for trespassing if he ever returned. He promptly contacted the Texas Conference of Seventh-day Adventists (as well as persons further up in the denominational hierarchy) and received little to no support. He stopped attending for a period of five years or so, when he was spotted by a member of that church at a local restaurant. Reasonably, that person essentially asked why he had stopped attending, when before that he had been a regular, contributing, animated member. Eugene told him his version of the story, and was told in return that that kind of treatment was wrong, that there was a new Pastor, and that he should return. He did so, and soon noticed that Maxwell's theology was still being presented – but continued to attend for about six months presenting as a witness, in his view, conservative Adventist theology concerning substitutionary atonement and final judgment. To make a long story short (and much of this is documented,) the situation escalated, eventually culminating with the senior Pastor delivering the decision of key members of the Richardson church's Board, that Eugene would not be allowed to attend church for 6-8 weeks. After two weeks, with a mindset of a sort of spiritual “civil disobedience,” believing that he would be arrested, he returned to the church. Eugene was arrested for criminal trespassing and jailed, whereupon the Texas Conference filed a lawsuit against him. A Restraining Order was placed against him also; he now has a criminal record.

I realize that I've seen only one side of this story, and I'm not naive. I also realize that Eugene can be a very stubborn person (more on that later.) But in my opinion, the actions of that particular church were egregious. Eugene's SDA worship life and vocation have both been severely damaged, if not ruined by unscrupulous leaders within the Richardson, TX SDA church. Instead of following accepted proper, documented church protocol (church Business Meetings, votes on censorship/disfellowship if needed, etc) they chose to call in the police. It was totally unchristian and completely out of order. Until then he was a High School mathematics teacher. Now, he has a CORI record, and has a difficult time finding work because of that record. His written tone often carries extreme frustration with the church organization, but I, after talking to him many times, believe he wants only true spiritual success (repentance and reformation) for the church.

All this is quite disturbing to me... I am a Seventh-day Adventist, I worship regularly in a home church, and enjoy the freedoms that my church and government are rightly

designed to allow. Eugene has been disallowed those same privileges, because he dared to question *the practice and preaching of unbiblical, non-orthodox beliefs* by some that had hijacked that particular church.

What the church did—in a technical sense—was legal. Where I become rather incensed is in the way that the church, both local and institutional, decided that they would forgo the Christian principles that they are bound by God, Scripture and conscience to uphold, to instead subject a member to arrest by the civil authorities. This action was taken despite the denomination's well-established procedures for dealing with such issues. Was there consideration whatsoever, that the church's inappropriate behavior and actions (regardless of Eugene's actions, since there was no physical – or spiritual, for that matter – threat to anyone) ***could damage and possibly even destroy a person's career and earning potential?*** That is a **very serious act**—and one that the civil courts (the very instrument that the church itself chose to use) have taken quite seriously.

I've briefly told Eugene's story for a reason. I have struggled long and hard, regarding including references or citations to Eugene Shubert in this testimony.

I struggle because of a few reasons: first being that his written communication style is extremely terse, bordering on arrogant or argumentative for some. He has a website, the purpose of which is plainly stated. It is to present and discuss what he believes (and I agree to a significant degree) is new light shining upon Scripture. He does not censor in any way, but he manages the threads in a way that separates, in his view, what is spiritually beneficial from that which is not. (So you'll see Luciferians posting, as well as Christian scholars, but you won't mistake the two!) Having *spoken* many times with Eugene over the phone regarding spiritual subjects, I experienced a delightful, intelligent person. He is a mathematician – an extremely logical thinker, and can display a black-and-white aspect to his thinking. This shows especially in his *written* communications with others. It is a technical style: specific, and as I stated prior, terse. I find that you have to read what he is stating exactly to understand it. I am an engineer, and even I have difficulties regarding these things at times. My observation: most people misunderstand Eugene's written tone. Ellen White once wrote to the very intense Alonzo T. Jones (of 1888 fame): “Your work has been represented to me in figures. You were passing round to a company a vessel filled with most beautiful fruit. But as you offered them this fruit, you spoke words so harsh, and your attitude was so forbidding, that no one would accept it. Then Another came to the same company, and offered them the same fruit. And so courteous and pleasant were his words and manner as he spoke of the desirability of the fruit, that the vessel was emptied.” (Letter 164, 1902.) Ellen White was saying essentially that he could have had 100 people being blessed by his messages where there was one. Because of his style, Eugene has the same issue, in my view. A.T. Jones received wonderfully high commendation for his work on Righteousness by Faith, along with Ellet J. Waggoner. However, personality/character traits, theologically 'subtle' errors, etc. eventually coalesced into apostasy for both, it seems; yet the tremendous work that was done beforehand was not, and is not to this day discounted by appropriate stakeholders. Eugene's nature should not discount the tremendous work that he has done.

Secondly, and to me more importantly, I saw that in the latter part of 2012, Eugene published that he now believes, very strongly, that “the image to the beast...” [see Rev. 13:14-18] “is the Zionist State of Israel.” To me, discovering this was quite startling, and I cannot agree with this conclusion. I believe God gave me specific insight regarding the “image” during my 40-day fast in 2010, and it does not coincide with this thesis. This is not the vehicle for the spiritual or technical treatment of this subject matter, but I will say this: if there are *some* facets of Zionism that reflect the characteristics of the “image,” yet some remain irreflective, it is not a fulfillment of the prophecy; it may parallel it in a sense. We must be rigorous and reverent in our Biblical treatment of such vitally important themes.

God has led me for several years, and now others, concerning these matters. His Spirit is being wonderfully poured out – even the spirit of prophecy at times – **consistently** to those that humbly, prayerfully consider the theological, prophetic concepts I've described in my testimony through in-depth, intense Biblical study.

Having said that, Eugene himself is at times a significant impediment to the work going forward, by his mannerisms which I've described briefly. This *truly* breaks my heart! But what I consistently try to do is cut him *significant* slack, remembering how the Church has acted toward him. Theologically, regarding truth though, I strive to never compromise, whether through Eugene or any other teaching or view, God willing.

I also believe, very strongly, that Eugene's views and ministry could be abundantly blessed and multiplied if he would fully forgive those that profoundly wronged (and wrong) him and many others. It's hard to be a voice crying out in the wilderness though, in a world filled with apostasy. Maybe he has done this heart work – I cannot judge. But I believe this: our hearts must be, and remain, softened by His Spirit for our theology to remain untainted.

God have mercy on, and bless us all--  
Steve Starsja

Sterling, MA, USA

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Second ADDENDUM, 15 March 2015

Since my first addendum, two years to-the-day ago, much has happened regarding Eugene Shubert.

In that addendum (above,) I expressed genuine concern about the apparent direction he was heading.

He has, on his website, requested that he be disfellowshipped from the Seventh-day Adventist Church for reason of heresy. His request is valid and proper: he has renounced the Seventh-day Sabbath and several other doctrinal tenets of the church. (I believe, but am not entirely certain, that Eugene has not discarded entirely a sabbath rest; just the Seventh-day Sabbath.)

There is still much worthwhile material on his website, but some of the avalanche of new material has possibly (probably??) made it unwise to even visit there now.

Being tethered to Eugene, I have experienced this while striving tenaciously to bathe others in the new light: I share my Testimony and a preview of my understanding, folks are intrigued for more. They ask something like “What was that website again?” I tell them...they investigate. The next time I see them, because of the dark, “embittered” nature of the place, they say “No thanks.” Crushing...

God has shown me two things:

- a) That I must distance myself from Eugene's ministry, for the sake of the light shining further, hopefully only for a time; and
- b) That where he is going is courting *disastrous* judgment from God upon himself, should he obstinately continue his current course.

I am certainly not coming to conclusions concerning Eugene because he has gone against Seventh-day Adventist doctrine, nor its hierarchy. The church has its own problems, great and small. However, I am speaking out and acting upon his decision to teach the casting-down of Law that is literally carved in stone by the very finger of God. This true heresy shall not stand, but *shall fall*.

“Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill.

For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.

Whoever then annuls one of the least of these commandments, and teaches others *to do* the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches *them*, he shall be called great in the kingdom of heaven.” (Matthew 5:17-19)

And,

“He said to His disciples, “It is inevitable that stumbling blocks come, but woe to him through whom they come!” (Luke 17:1)

The story has not concluded. I love Eugene with an undying love in Christ, and will pour out my soul for him in ongoing prayer. The Dawn is coming, though the night has been long and dark.

“Awake, you who sleep,  
Arise from the dead,  
And Christ will give you light.”

In the one Light and Hope of all--  
Steve Starsja

Sterling, MA, USA

**A prophecy that has already begun to be fulfilled:**

## **Testimonies Volume 5**

### **Chap. 24 - The Seal of God**

*"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand."*

*And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house."*

Jesus is about to leave the mercy seat of the heavenly sanctuary to put on garments of vengeance and pour out His wrath in judgments upon those who have not responded to the light God has given them. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Instead of being softened by the patience and long forbearance that the Lord has exercised toward them, those who fear not God and love not the truth strengthen their hearts in their evil course. But there are limits even to the forbearance of God, and many are exceeding these boundaries. They have overrun the limits of grace, and therefore God must interfere and vindicate His own honor.

Of the Amorites the Lord said: "In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Although this nation was conspicuous because of its idolatry and corruption, it had not yet filled up the cup of its iniquity, and God would not give command for its utter destruction. The people were to see the divine power manifested in a marked manner, that they might be left without excuse. The compassionate Creator was willing to bear with their iniquity until the fourth generation. Then, if no change was seen for the better, His judgments were to fall upon them.

With unerring accuracy the Infinite One still keeps an account with all nations. While His mercy is tendered with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf.

*The prophet, looking down the ages, had **this time** presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of heaven's blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God.*

*But that which causes me to tremble is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness leads those who do not connect closely with God to lose their reverence for His law. If they were following the light and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the*



divine precepts increases with one class according as contempt for them increases with another class.

*The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitation has about come. Although loath to punish, nevertheless He will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help. "The effectual fervent prayer of a righteous man availeth much."*

*The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church because its members are doing after the manner of the world.*

The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an avenger, He will also come as a protector of all those who have preserved the faith in its purity and kept themselves unspotted from the world. It is at this time that God has promised to avenge His own elect which cry day and night unto Him, though He bear long with them.

The command is: "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking.

*In the time when His wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God's honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm. They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph. God is dishonored, the truth made of none effect.*

*The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house."*

**Here we see that the church--the Lord's sanctuary--was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment.**

*Thus "Peace and safety" is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.*

*The abominations for which the faithful ones were sighing and crying were all that could be discerned by finite eyes, but by far the worst sins, those which provoked the jealousy of the pure and holy God, were unrevealed. The great Searcher of hearts knoweth every sin committed in secret by the workers of iniquity. These persons come to feel secure in their deceptions and, because of His long-suffering, say that the Lord seeth not, and then act as though He had forsaken the earth. But He will detect their hypocrisy and will open before others those sins which they were so careful to hide.*

*No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle when left to their own deceitful hearts. Those who have been regarded as worthy and righteous prove to be ring-leaders in apostasy and examples in indifference and in the abuse of God's mercies. Their wicked course He will tolerate no longer, and in His wrath He deals with them without mercy.*

*It is with reluctance that the Lord withdraws His presence from those who have been blessed with great light and who have felt the power of the word in ministering to others. They were once His faithful servants, favored with His presence and guidance; but they departed from Him and led others into error, and therefore are brought under the divine displeasure.*

The day of God's vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. Those who link in sympathy with the world are eating and drinking with the drunken and will surely be destroyed with the workers of iniquity. "The eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil."

Our own course of action will determine whether we shall receive the seal of the living God or be cut down by the destroying weapons. Already a few drops of God's wrath have fallen upon the earth; but when the seven last plagues shall be poured out without mixture into the cup of His indignation, then it will be forever too late to repent and find shelter. No atoning blood will then wash away the stains of sin.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book." When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people. This small remnant, unable to defend themselves in the deadly conflict with the powers of earth that are marshaled by the dragon host, make God their defense. The decree has been passed by the highest earthly authority that they shall worship the beast and receive his mark under pain of persecution and death. May God help His people now, for what can they then do in such a fearful conflict without His assistance!

Courage, fortitude, faith, and implicit trust in God's power to save do not come in a moment. These heavenly graces are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right the children of God were sealing their destiny. Beset with temptations without number, they knew they must resist firmly or be conquered. They felt that they had a great work to do, and at any hour they might be called to lay off their armor; and should they come to the close of life with their work undone, it would be an eternal loss. They eagerly accepted the light from heaven, as did the first disciples from the lips of Jesus. When those early

Christians were exiled to mountains and deserts, when left in dungeons to die with hunger, cold, and torture, when martyrdom seemed the only way out of their distress, they rejoiced that they were counted worthy to suffer for Christ, who was crucified for them. Their worthy example will be a comfort and encouragement to the people of God who will be brought into the time of trouble such as never was.

Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works. These who were so familiar with prophecy and the treasures of divine wisdom should have acted their faith. They should have commanded their households after them, that by a well-ordered family they might present to the world the influence of the truth upon the human heart.

By their lack of devotion and piety, and their failure to reach a high religious standard, they make other souls contented with their position. Men of finite judgment cannot see that in patterning after these men who have so often opened to them the treasures of God's word, they will surely endanger their souls. Jesus is the only true pattern. Everyone must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him. However high any minister may have stood in the favor of God, if he neglects to follow out the light given him of God, if he refuses to be taught as a little child, he will go into darkness and satanic delusions and will lead others in the same path.

Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.

We are too easily satisfied with our attainments. We feel rich and increased with goods and know not that we are "wretched, and miserable, and poor, and blind, and naked." Now is the time to heed the admonition of the True Witness: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

In this life we must meet fiery trials and make costly sacrifices, but the peace of Christ is the reward. There has been so little self-denial, so little suffering for Christ's sake, that the cross is almost entirely forgotten. We must be partakers with Christ of His sufferings if we would sit down in triumph with Him on His throne. So long as we choose the easy path of self-indulgence and are frightened at self-denial, our faith will never become firm, and we cannot know the peace of Jesus nor the joy that comes through conscious victory. The most exalted of the redeemed host that stand before the throne of God and the Lamb, clad in white, know the conflict of overcoming, for they have come up through great tribulation. Those who have yielded to circumstances rather than engage in this conflict will not know how to stand in that day when anguish will be upon every soul, when, though Noah, Job, and Daniel were in the land, they could save neither son nor daughter, for everyone must deliver his soul by his own righteousness.

No one need say that his case is hopeless, that he cannot live the life of a Christian. Ample provision is made by the death of Christ for every soul. Jesus is our ever-present help in time of need. Only call upon Him in faith, and He has promised to hear and answer your petitions.

Oh, for a living, active faith! We need it; we must have it, or we shall faint and fail in the day of trial. The darkness that will then rest upon our path must not discourage us or drive us to despair. It is the veil with which God covers His glory when He comes to impart rich blessings. We should

know this by our past experience. In that day when God has a controversy with His people this experience will be a source of comfort and hope.

It is now that we must keep ourselves and our children unspotted from the world. It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake and make determined effort for symmetry of character. "Today if ye will hear His voice, harden not your hearts." We are in a most trying position, waiting, watching for our Lord's appearing. The world is in darkness. "But ye, brethren," says Paul, "are not in darkness, that that day should overtake you as a thief." It is ever God's purpose to bring light out of darkness, joy out of sorrow, and rest out of weariness for the waiting, longing soul.

What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.

Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God--candidates for heaven. Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour. {5T 216.2}

Ellen G. White